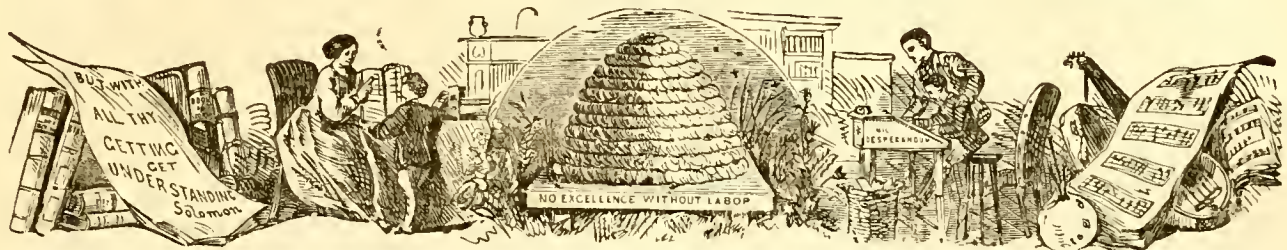


THE JUVENILE INSTRUCTOR.

DEVOTION TO THE LORD.



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NO. 19.

THE ORANG-OUTANG.

THERE are several species of four-hand'ed animals greatly resembling man, among which the most remarkable are the chimpanzee and Orang-outang. The latter animal is found in Asia, and its name in the Malay language means "wild man." It is represented in the engraving on this page, and there is certainly a resemblance to man.

This animal belongs to the monkey family of the "old world," the varieties of which differ materially from those of the "new world," or the American monkeys. Among the old world monkeys there are varieties that are without tails, and that have other distinctive peculiarities; these are called apes, among which is found the Orang-outang.

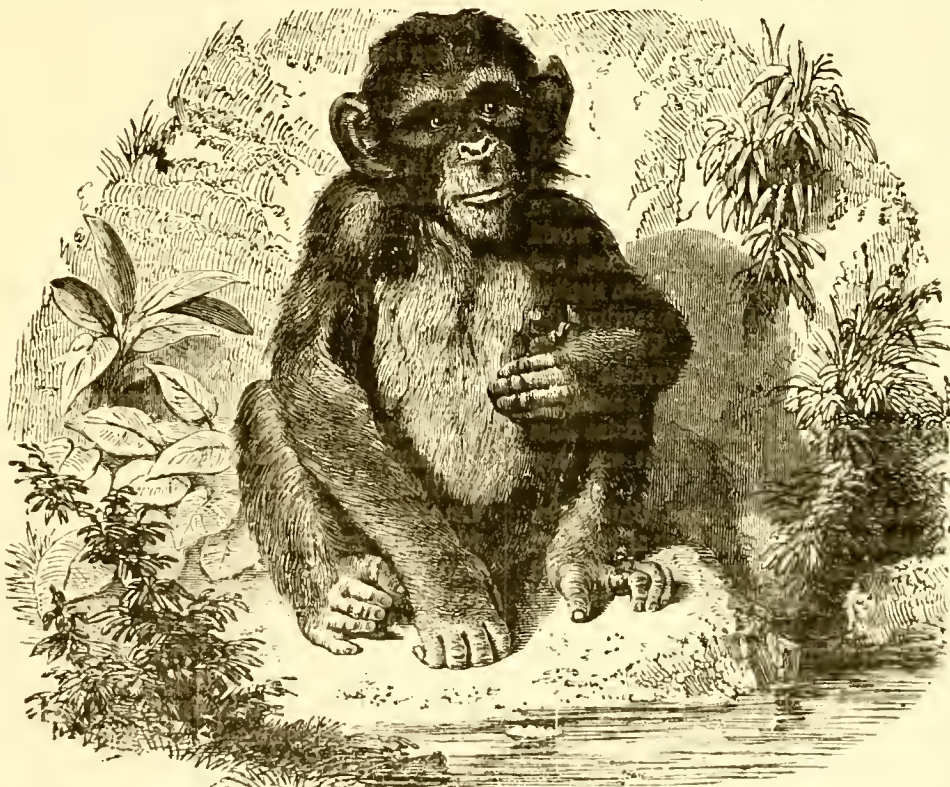
The entire order of monkeys has been classed by naturalists as quadrumana, meaning four-handed, while man is classed with the bimana order, meaning two-handed; the reason why monkeys are said to be four-handed is because their extremities are adapted to grasping and climbing; on the contrary the order to which man belongs have two extremities formed for grasping, namely, the hands, and two for supporting the body in the erect position, namely, the feet. And it is a fact that those species of monkeys that attempt to walk on the hinder limbs do so with difficulty, supporting themselves on the outer side, and not upon the sole or palm of the hand. If the

hinder limbs of the Orang-outang are examined, it is seen that they resemble those of man in having a heel; but the feet are long, the palms are hand-like, the toes are like long fingers; the great toes are short and set at right angles to the heel and without nails. In addition to this all observers state that this animal uses his hands like others of the monkey tribe. There are numerous anecdotes about the Orang-outang which would argue the possession of faculties of the mind similar to those

of man. But all animals have some points of resemblance to man, in the very nature of things as they are surrounded by circumstances more or less similar to those surrounding man; they are parts of the same system of life. In many respects, anatomically and mentally, the chimpanzee more nearly resembles man than the Orang-outang. There may possibly be other animals yet discovered that even more closely resemble

man. But this being as it is, proves that man is derived from the monkey. Attention is directed to the modern theories respecting the origin of man of which little can be said in this article.

Perhaps nothing can be better for our young readers to remember than the words of scripture: "God created man in his own image, in the image of God created he him; male and female created he them."



Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

GREAT interest was felt by the Prophet Joseph Smith and the Elders in the condition of the Saints in Missouri. Joseph had received a revelation respecting Zion and her afflictions. This was forwarded by the brethren in Kirtland, accompanied by a petition, which they signed, to the Governor of Missouri, Daniel Dunklin. Joseph urged them to spare no pains to get the facts before the authorities. Said he, "let our rulers read their destiny, if they do not lend a helping hand." The brethren in Zion (as the land of Missouri was then called) exerted themselves to comply with his counsel. A petition, signed by a number of the brethren who had been expelled from Jackson county, also a letter which they had written, were sent to the President of the United States—Andrew Jackson. A letter was also sent to Thomas H. Benton, Senator from Missouri to the United States Congress, informing him of the purport of the petition sent to the President, and requesting his assistance in the matter; a constant correspondence also was kept up with Governor Dunklin.

The petition and letter sent to the President were referred by him to Lewis Cass, Secretary of War, who returned the Saints an unfavorable answer. He said, in effect, that their case, as it then stood, did not come within the jurisdiction of the Federal Government, and, therefore, the President could not interfere. A very poor consolation for people who had bought lands from the General Government, and been driven from them by mob violence! The State Government would not exert its power to restore the people to their houses and lands, and now that the Parent Government had been applied to, no help could be obtained from it! In the meantime the mob in Jackson County were very violent. They drank whisky, and swore and raved about the "Mormons," and made a bonfire of nearly all the Saints' houses, numbering about one hundred and seventy. No Latter-day Saint dare enter into the county, for whenever they caught one they abused him horribly.

Joseph was not without difficulties in Kirtland, Ohio. The people were poor, and means to carry on the work of the Lord was very scarce. This tied up his hands very much. He had bitter foes also to contend with. An apostate by the name of Doctor P. Hurlburt visited the State of New York, and gathered up all the ridiculous stories that could be invented about Joseph and the Smith family. He also obtained affidavits about their characters. These were utterly false. With these papers he returned to Ohio, and stirred up much indignation against Joseph Smith and the Church, by relating those falsehoods to numerous congregations. He threatened to take Joseph's life, if he could not destroy the work in any other way. For these threats he was tried, and had to give bonds to keep the peace for six months, and had to pay three hundred dollars for costs. This man's schemes and wickedness were defeated by the brethren's faith and prayers.

In February, 1834, Joseph received a command from the Lord to raise the strength of His (the Lord's) house from the various branches of the Church, and go up to redeem Zion.

On the 26th of February, 1834, Joseph started from home to obtain volunteers for that purpose. Before he started, a council of Elders was held, in which Joseph was accepted as Commander-in-Chief of the armies of Israel and leader of those who should volunteer to go and assist in the redemption of Zion. He was absent on that mission, gathering up young and middle-aged men in the Eastern country until March 28th, when he returned to Kirtland. The Spirit of the Lord rested upon the young men who belonged to the Church, and they cheerfully volunteered to go on that great mission. Many of them collected together at Kirtland; and, on the 5th of May, Joseph, with a company of about one hundred persons, and their baggage wagons, moved out of Kirtland. When the company arrived at Missouri it numbered about two hundred and five men, and several women and children; a number of brethren from various places having joined the camp while it was on the march. The company was mostly young men, and nearly all of them were Elders, Priests, Teachers or Deacons. The wagons were so filled with baggage that the brethren had to travel the greater portion of the way on foot; and the roads were so bad, especially in the beginning of the journey, that they had to assist the teams and draw the wagons through bad places with ropes.

This company is known in history and among the Saints as "Zion's Camp." In the early history of the Church, Zion's Camp stands out prominently as a most important organization. The mission which the Camp was called to fill was very trying to the brethren who volunteered and composed it. The greater number of them, however, distinguished themselves during the trip by their faithfulness and zeal, and they have since been called to fill important positions in the Church. Presidents Brigham Young, Heber C. Kimball, several of the Apostles, Presidents of the Seventies and other leading men, were in that Camp, and while there, exhibited the qualities which have since been witnessed in their public careers.

(To be Continued.)

INTEMPERANCE.

BY ROLLO.

IF any of the readers of the INSTRUCTOR or any others who indulge in the use of spirituous liquors, would sit down and calmly reflect upon the error and sin of drunkenness, I am satisfied that they would despise themselves for the indulgence. Let them remember that if they do not quit it now, perhaps when they grow to manhood they will be unable to do so, and that they will go to dishonored and premature graves, respected by none and despised by all. Even the confirmed drunkard respects a man or boy who will refuse a glass of liquor. Some may say; "Well, I don't drink very much, except when I am at a birthday party, or something of that kind, and then when it is offered me, I do not like to refuse it, for fear of giving offense." But the idea is absurd. You had better by far risk the chance of giving offense than swallow the poisonous stuff; and if you do refuse it, the chances are ten to one that the person who offered it to you will respect you far more for your refusal than if you had taken it without a murmur.

Others again may say: "It cannot be denied that liquor is good in its place, and that it has saved many lives." Now I agree that it is very good in its place, but I contend that its proper place is not within the reach of weak, irresolute persons. That liquor has saved many lives I do not deny for a moment;

but where it has saved one man's life, it has brought ruin, dishonor, poverty and death to hundreds! Thousands of bright and shining intellects are yearly destroyed by the use of the poisonous liquids, whose possessors, were it not for this vice, would have risen to high, honorable and respected positions in this or any other quarter of the globe!

The following is known as the "Drunkard's Tree:" I am not acquainted with the name of the author, but as it contains my exact ideas on the liquor question, I re-produce it:

THE
SIN OF
drunkenness
stupefies all the
senses, darkens the
understanding, expels
reason, drowns memory.
transforms man into a brute.
distempers the body, defaces
beauty, corrupts the blood, in-
flames the liver, weakens the brain.
diminishes strength, turns men into
walking hospitals, full of dreadful and
raging disorders; causes internal, external
and incurable wounds; is a dagger to the
vitals, a witch to the senses, a devil to
the soul, a thief to the purse, the
beggar's companion, a wife's woe,
and children's sorrow: makes
man become a beast, and a
self-murderer, who drinks
to others' good health
and robs himself of
his own! nor is this
all. It exposes
to the
Divine
DISPENSURE HERE
AND HEREFTER TO
ETERNAL PUNISHMENT!

Such are
some of
the evils
springing
from the
root of
INTEMPERANCE.

Now, boys, remember this, and shun the wine cup as you would the most deadly poison, for "it biteth like a serpent, and stingeth like an adder."

SOME one asked a man who was counted a great genius, to define genius, and he said, "Genius is industry." Things never come about of themselves. The man who writes a great book never wrote it in a day or week. The man who has worked out a great invention did not combine wheel and piston in an hour or a month; but it was industry of inquiry, the industry of application. Industry is the first law of success.

Leaves From a Log Book.

BY G. M. O.

(Continued.)

THE ARAUCANIANS.

IN 1602 Imperial and Villarica shared the same fate as Valdivia; in fact, all the Spanish settlements founded by Valdivia and his successors, and defended at so much cost of toil and blood, were destroyed. Many of them remain unbuilt, and scarcely a vestige of their ruins is now to be seen.

Some of the prisoners were ransomed or exchanged by their friends. The unmarried females were taken as wives by the conquerors, while the unmarried men were allowed to marry native women. From these mixed marriages have sprung the Mestizos, the most terrible enemies of the Spaniards in subsequent wars.

Paillamachu died during the fall of 1603, and Hnuecura was chosen toqui. About this time the Spanish government appropriated a considerable sum of money annually to maintain a force of 2,000 regular troops on the Araucanian frontier. A priest named Louis Valdivia, perceiving how useless and impossible it was to subjugate the natives, went to Spain and represented to Philip III. the great injury done to the cause of religion by the continued warfare. This prince directed that articles of peace should be drawn up between the contending parties, and subscribed to by them. One condition of this treaty was that the Biobio should be fixed as the boundary line. But a singular circumstance frustrated this amicable settlement. The ruling toqui, named Aweanamon, had married a Spanish woman, who, taking advantage of her husband's absence, fled with her children to the Spanish governor. Four other women, natives, who had been converted to Catholicism through her persuasion accompanied her; two of these were the wives, and two the daughters of her husband. The toqui, greatly exasperated, put the commissioners bearing the treaty of peace to death, and the war continued. In 1617 it is said to have been carried on with redoubled fury. From that year until 1637 two toquis held command, Leintor and Potapichion; and although many enterprises were engaged in, the Araucanians still maintained their independence and retained their country.

During the year 1638 the Dutch, with a view to the conquest of Chili, attempted to form an alliance with the Araucanians, but their fleet was dispersed in a storm. Two of their boats managed to make a landing; but the natives, seeing them well armed, judged them to be hostiles, and attacked and killed them all.

In the year 1640 a compromise was brought about; and the next year articles of peace were agreed upon, and a day set for ratification. The place of meeting was at the town of Quillan, in the province of Pura. The Spanish governor, the Marquis de Baydes, with a retinue of ten thousand persons, from all parts of the kingdom, and the toqui, Lincopichion, at the head of the four hereditary toquis, a great number of ulmenes and other natives, appeared at the appointed time. A llama was killed, and some of its blood was sprinkled on a bunch of cinnamon and presented, as a token of amity, to the governor. Speeches were made, and the articles of peace agreed to and signed. Thus the war of ninety years was brought to a close. Several llamas were sacrificed, and the

chief of the district, an Araucanian, concluded the ceremony by an eloquent address, in which he showed the great advantages both nations would enjoy by adhering to the treaty.

One of the articles agreed to was that the natives would not permit any strangers to land on the coast or to furnish them with supplies. Faithful to this pledge, the Araucanians, and through their persuasion the Cunches, refused the overtures of the Dutch in the year 1643, when they made a second attempt on Chili; and from this cause alone the enterprise proved a failure.

The peace lasted until 1653, when a war broke out for which no cause is assigned. Eleutarn was elected toqui, and he totally defeated the Spaniards in his first campaign. This war lasted over ten years, when peace was again concluded. This peace came near being broken in 1686 by the short-sighted policy of the Spanish governor, attempting to remove the inhabitants of the Island of Mocha to the northern shore of the Biobio, in order to prevent the natives from communicating with foreign enemies. About the same time missionaries were introduced, who, accompanied by a pretended guard called the "captains of the friends," made themselves very insolent to the Araucanians, who resolved to elect a toqui of war and resort to arms. A short war ensued, but on the removal of the cause a treaty was agreed to at Negrete, similar to that of Quillan. Another war was caused by the Spanish governor, Gonzaga, who wished to compel the Araucanians to live in cities. The Pehuenches at this time joined the Araucanians, and have ever since been their firm allies. Many battles were fought, among them a bloody one in the year 1773. The same year peace was agreed upon, and the Araucanians were allowed to have a minister resident in the city of St. Jago. The former treaties of Quillan and Negrete were adhered to, and under the wise administration of the Spanish governors, the country remained for a long time in tranquility. Many of the customs and manners, good and bad, of the Europeans were introduced into the social life of the Araucanians, and an amity existed that gave every indication of a lasting peace. But that revolutionary spark of freedom fanned into flame in North America soon spread over all the land north and south. The inhabitants of Chili took up the movement in the month of July, 1810. After various successes and defeats, through intrigue and lack of unity, the royalists finally triumphed, and by the end of October, 1814, the old Spanish authority was completely re-established throughout Chili, and the inhabitants became the victims of royal vengeance. Imprisonments, banishments and punishments followed and filled the country with suffering and horror. For more than two years the country was governed with the greatest rigor, which produced a general discontent, that culminated in a revolution in January, 1817, headed by Gen. San Martin, who at last, April 5th, 1818, sealed the independence of Chili on the plains of Maypu. Of the part taken by the Araucanians during those stirring times, history says but little. From 1817 to 1820, instigated and led by an outlaw named Benavedes, they devastated the southern frontier. The success of his incursions and the authority he had acquired over the Araucanians led him to imagine himself a powerful monarch, and to increase his power for war he endeavored to establish a navy by surprising and capturing vessels in the port of Arauco, the capital of the country. The American ship *Hero*, and brigs *Herselia* and *Ocean*, and the English whale ship *Perseverance* were captured and their crews compelled to serve with his troops. In 1821 an expedition of Chilians proceeded against Arauco. The Araucanians were defeated, set fire to the town and shipping and retreated to the woods, leaving everything to be consumed

which they could not carry away. Benavedes was captured, tried and executed in 1822. Since then the wars of the Araucanians have ceased. Their courage and perseverance have enabled them to maintain their liberties, and, although apparently secure in their mountain fastnesses, enjoying the blessings of independence, and determined as ever never to be subjugated, yet they are gradually becoming absorbed by amalgamation into the greater mass of people of European descent.

Oratory and etiquette are highly valued by the Araucanians. Should a young man have some power of speech and train it into eloquence he is on the high road to distinction, and will probably end by becoming a great chief though originally of inferior rank. They have a most elaborate code of etiquette. When two persons meet it is necessary that they should go through a set course of complimentary remarks, the omission of which, except between relatives, would be held as an unpardonable offense. In front of the doorways hangs a simple cross-bar, beyond which no one ventures to pass without a special invitation. Although families reside under one roof, it is customary for each wife to have a separate fire. It is not considered polite to ask a man how many wives he has; but their etiquette permits any one to ask another how many fires he burns. They have a very wholesome contempt for shams and will have nothing that has any pretence about it. Another peculiarity with them is that, fond as they are of silver, they will have nothing to do with gold. They are admirable horsemen, and use the bolas and lasso with the greatest dexterity. Like many of the uncivilized nations of America they are very superstitious; when asked their name by a white man, they flatly deny that they have any. They have a similar objection to their portraits being taken, and travelers do not use their note books openly.

There are many more singularities in the manners and customs of these people, but our boat is alongside the *Pandora*, and we'll make an end.

I thanked the supercargo for his interesting history of the aboriginal people, and he promised that on our next boating excursion he would describe the terrible effects of the tidal waves and earthquake in 1835, as he witnessed them.

As soon as possible I commenced to translate the manuscript Tom found on the brig. It proved to be no easy task, as it was musty, mildewed, stained, torn and gnawed by vermin, with parts almost illegible, parts missing, and when all together and systematically arranged, it proved to be only the notes or first rough draft of a more elaborate and comprehensive work. Still, I persevered and made the best of it, and when completed by Tom's request, I invited the crew, who were huddled in the fore-castle one rainy evening, to listen to the story. They needed no second invitation. Gathering around me on chests and in bunks, with the wind whistling through the rigging and the rain pattering on the deck above, by the dim, bleary light of a ship's lantern monotonously swinging overhead, I read to them the musty old papers.

(To be Continued.)

Upon the higher Alps the snow is sometimes piled so high, and evenly balanced, that a crack of a whip or the shout of a voice may give sufficient vibration to the air to bring down the whole mass upon the travelers below. So in our moral world there are souls just hovering over the abyss of ruin; a word or even a look from us may cause them to plunge down into the depths from which there is no return; or a helping hand stretched out to them in the moment of peril may lead them back to the safe, sure paths of virtue and peace.

ENTOMOLOGY—NO. 10.

BY W. D. JOHNSON, JUN.

HEMIPTERA.

THE most curious of insects belonging to the above named order are the lantern flies of tropical countries. They belong to the family of *fulgoridae*, and much resemble the cicadas in form and size, with the exception that they have a long snout or horn extending from the head, which sometimes equals the rest of the body in length. They have two eyelets. Some writers state that they give out a powerful light from the prolongation of the forehead at night. This is the reason they are called lantern flies or bearers. The colors of these insects are rich, gorgeous and beautiful. They have no musical organs as the cicadas. They are quite numerous in China and South America; those of the former place yield a waxy secretion which the Chinese collect and make a white wax from, much esteemed by them.

There are a few more insects belonging to this order which though they may not be properly described in this article, as they belong to the sub order of heteroptera, they may be of interest to our readers, and we will describe them:

To this sub order there are the *hydrometridae*, meaning water measurers. These insects are very common on standing or running water, on which they move backward and forward with the greatest ease. The body is long, narrow and shaped like a boat. They belong to the genus *gerris*; the boys call them the "devil's horses."

The bed bug is an insect universally known, as it is found in all countries. It belongs to a family of bugs called *cimex*. The *cimex lectularius* is unfortunately mostly found in houses, although they are found in the pine forests of both hemispheres. They live only in the warm temperate regions, but they cannot be killed by freezing. They have been kept alive six years without food. They are three sixteenths of an inch in length, of a dirty rust color; the body is flat and oval, and the legs are long and capable of rapid motion. The head is furnished with antennae, which are five pointed, and end abruptly in the form of a seta; they are half the length of the body. The beak or proboscis is three jointed and forms a sheath for the true sucker which is composed of three stiff and intensely sharp bristles. When not in use it is folded back upon the breast between the legs. These insects are generally wingless. They emit an extremely offensive odor which, if once perceived, will never be forgotten during a lifetime. The bed bug during the daytime lurks in cracks and crevices of walls, bedsteads and furniture; but at night it is exceedingly active, as many can testify. They pass only through a partial transformation; the larva much resembles the perfect insect. A species of *cimex* infests pigeons, swallows and bats, but the major part of the insects of the heteroptera live on the juices of plants; as the squash bug referred to in a former article.

Some bugs of the *cimex* family have wings; as those of India, which are very annoying, as they are quite large, and their bite is very painful. In warm countries these bugs are of a large size and handsomely colored; but they all have the characteristic of emitting disagreeable odors. A bug of this family, a native of Chili, lives in the thatch and roofs of houses. It is the size of a cockchafer. At night it goes forth to suck blood, and takes as much as a common leech.

De Geer, the naturalist, gives an interesting and curious account of a bug belonging to this sub order called *acanthosoma*, or field bug, of England. (It is the only instance the writer

ever heard of insects having affection for their young). He says he observed a female of the species inhabiting the birch tree, conducting a family of thirty or forty young ones, as a hen does her chickens; showing great uneasiness when they seemed threatened with danger, and waiting by them instead of making her own escape.

To the heteroptera also belongs the louse family, called *pediculus*; they are the most disgusting and degraded of all insects. They are parasites on man, animals and birds. They are generally one twentieth of an inch in length. The head is furnished with short antennae, a retractile, fleshy sucker, and simple eyes. Segments of the thorax and abdomen very plain. They are of a whitish gray color, almost transparent; with short legs, furnished with a single claw, well adapted for taking hold of hair and feathers. They multiply with astonishing rapidity. They mature in eighteen days from the egg state; the female lays fifty eggs, which she fastens to hair and feathers with a glutinous substance. (In this state they are called nits). The eggs hatch in six days. The common head louse is called *pediculus capitis*.

There are also a few other insects of this order that are only of interest to the entomologist.

SUNDAY LESSONS.
FOR LITTLE LEARNERS.

THE HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON XXXIX.

Q.—Was there another conference held soon after the last spoken of?

A.—Yes, on the 1st of November, 1831.

Q.—What was decided at this conference?

A.—That Oliver Cowdery should take the commandments and revelations to Independence.

Q.—What commandments and revelations are referred to?

A.—Those that God gave to Joseph Smith from time to time.

Q.—What was Oliver Cowdery to take them to Independence, Missouri, for?

A.—To get them printed.

Q.—What was done with them before Oliver Cowdery started?

A.—They were dedicated to the service of God by the prophet Joseph.

Q.—Where did Joseph go to after this?

A.—He started for Kirtland on the 3rd of December, with Sidney Rigdon.

Q.—What were they going for?

A.—To preach the gospel, and fulfil a revelation.

Q.—What happened a short time after this?

A.—Joseph Smith and Sidney Rigdon were nearly killed by a mob.

Q.—What kind of people was the mob composed of?

A.—Professors of religion and apostates.

Q.—When did this shameful persecution happen?

A.—On the evening of the 25th of March, 1832.

Q.—Where was Joseph and Sidney Rigdon living at this time?

A.—At Hiram.

Q.—When did Joseph remove from there, and where to?

A.—On the 2nd of April he started for Missouri.

LEARNING VERSUS EDUCATION.—It does not follow that every learned man is an educated man. That man is educated who knows himself, and takes accurate, common-sense views of men and things around him. Some very learned men are the greatest fools in the world; the reason is, they are not educated men. Learning is only the means, not the end, its value consists in giving the means of acquiring, the use of which, properly managed, enlightens the mind.

The Juvenile Instructor.

GEORGE Q. CANNON. - - - - - EDITOR.

SALT LAKE CITY, OCTOBER 1, 1876.

EDITORIAL THOUGHTS.

SOME people have an idea that swearing adds force to their language and makes it emphatic. They seem to think that what they say if accompanied by an oath, is more impressive than if spoken without an oath. Is this a correct idea? Are people generally impressed any more with a boy or a man's earnestness because he swears? Certainly not. It is frequently the case that the most trifling, unreliable and good-for-nothing men garnish their conversation with oaths. They think their listeners will not believe them unless they swear. And they use oaths to convince people they are sincere. But men of experience are not deceived in this way. They understand human nature too well to accept oaths as an evidence of sincerity, of truth, or that the man who uses them is to be any more relied upon than the man who does not swear. In fact, they are inclined to distrust a swearer. He evidently has not confidence in his own words.

Among the Latter-day Saints swearing is most offensive. The word of God is so plain upon the subject that they cannot swear without being condemned. The Lord has taught us that it is a great and serious offense to take His name in vain. Even in praying to Him we should be careful about using the name of our Father too frequently. The Lord will hold His people guilty if they profane His holy name.

In 1847, when several companies of the Saints left Winter Quarters to follow the Pioneers to the Valley, they found the waters of the Elk Horn river so high that they could not cross without a ferry boat. A boat was built, and the wagons and people were carried over on it. One of the young men who was at work on the boat had fallen into the habit of swearing, and he indulged in it freely. As one of the apostles was crossing the ferry one day he heard this young man's language. He was shocked at it, and he took him aside and told him that it was very wrong, and indeed wicked, for him to use such language and to take the name of the Lord in vain as he did. He told him farther that if the law of the Lord should be enforced against those who took his name in vain, the penalty would be death. But his counsel had little or no effect upon the young man. Perhaps he thought the apostle was meddling to thus speak to him, and he would show him that he would do as he pleased. He did not stop his swearing. Not many days after this he and a companion had occasion to go to Winter Quarters. While on the road between the two places, they were attacked by Indians and he was killed; but his companion escaped.

We knew a young man, who, whenever he got angry, and this he did very frequently, would indulge in profanity. He had been in the temple at Nauvoo and had his endowments. He, therefore, knew how sinful it was to take the name of the Lord in vain and what the penalty ought to be. He was spoken to and reasoned with about this habit. He would

acknowledge it was wrong; but would excuse himself because he was so passionate and swore before he thought what he was doing. We had an impression that, unless he repented very thoroughly of this conduct, sooner or later he would meet a violent death. He was not ignorant of God's law upon this subject; but had made covenant with Him to keep His name holy. Some time afterwards, while we were on a mission, we were much grieved, but not surprised, to hear that he and a few others, while hauling timber in the mountains, had been attacked by Indians and he was killed!

Some may say, "Oh, these men would have been killed if they had not been swearers." Perhaps they might. We do not say they would not have been thus killed had they not taken the Lord's name in vain; our belief, however, is they would not have met violent deaths but for this. How can a boy or man, who takes God's name in vain, ask Him to bless and preserve him? Do you think the Lord will bless those who despise Him and treat His name with contempt? The Lord has said: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

"Every one that sweareth shall be cut off."

"Swear not at all."

"But let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil."

Would a boy or a man swear in the presence of a king or an emperor? How dare he, then, swear in the presence of the King of Kings? What is the advantage of swearing? Can any one tell? No one is believed any readier for his oaths. It gives no one pleasure to swear, and it is no pleasure to listen to swearing. Is a swearer respected for his oaths? Not in the least.

"What does Satan pay you for swearing?" said a man to a swearing boy.

"He don't pay me anything," was the reply.

"Well," added the man, "you work cheap! To lay aside the character of a gentleman; to inflict so much pain on your friends and civil people; to suffer so much in your conscience, and to risk losing your soul, and all for *nothing*! You certainly do work cheap—very cheap indeed."

PUNCTUALITY.—Method is the very hinge of business, and there is no business without punctuality. Punctuality is important, because it subserves the peace and good temper of a family; the want of it not only infringes on necessary duty, but sometimes excludes this duty. Punctuality is important as it gains time; it is like packing things in a box; a good packer will get in half as much more as a bad one. The calmness of mind which it produces is another advantage to punctuality; a disorderly man is always in a hurry; he has no time to speak with you, because he is going elsewhere; and when he goes there he is too late for his business, or he must hurry away to another before he has finished it.

It was a wise maxim of the Duke of Newcastle, "I do one thing at a time." Punctuality gives weight to character. "Such a man has made an appointment, then I know he will keep it." And this generates punctuality in you; for, like other virtues, it propagates itself; servants and children must be punctual, where their leader is so. Appointments, indeed, become debts. I owe you punctuality if I have made an appointment with you; and have no right to throw away your time if I do my own.

NEVER despise or oppose what you do not understand.

A CARAVAN.

HEREWITH we give our readers a picture of a "caravan," as a company of merchants or travelers crossing a desert of Arabia, is called. Caravans, however, are seldom composed of so few persons and camels as are shown in the engraving, it being safer to travel in larger companies. The illustration therefore will better serve to represent part of a caravan.

In our country if a merchant wishes to transport his goods from one part to another, he has them hauled by teams to the railroad depot, where they are loaded upon the cars and sent off at almost lightning speed to the place desired; or, if not convenient to send by rail, he has his goods loaded into wagons drawn by horses or mules, commonly called "freight teams," by which the transit is very readily and easily made. But in Arabia it is entirely different. There if a merchant, or a company of merchants want to transport their wares to some distant market, or go to other markets to purchase goods, they assemble a herd of camels, such huge, ungainly beasts as those exhibited in the picture, and load whatever they want to carry upon their backs.

Some of our readers have probably seen Mexican pack trains. Such trains used to be more common in our Territory in the days of its early settlement than they are at the present time. Through a rugged, mountainous country, where there are no good wagon roads, there is no better and easier style of traveling than with a pack train, with the luggage all lashed on small Mexican mules, and other good mules or horses for the riders. The Mexicans are more accustomed to this style of traveling than any others; but it was a style that prevailed to a considerable extent among all classes of gold seekers at the time when Utah and California and the adjacent Territories were first settled. Some of our Elders also had considerable experience in traveling with pack trains; several parties of missionaries and many parties of explorers having had recourse to this style of traveling, as being the most convenient for the journeys they had to undertake.

Those who have seen a pack train can form some idea of the manner of carrying goods that the Arabians of the deserts have. But the small Mexican mule will scarcely bear comparison as a beast of burden with the camel used on the great deserts. The camel is peculiarly adapted to a life of hardship and endurance, such as he is forced to undergo in carrying his immense burdens over the great stretches of waterless deserts that are found in the region he inhabits. Though not a handsome animal by any means, he is not to be despised, as there is no other animal that could fill his place for the purpose for which he is used.

By an extraordinary provision of nature the camel can carry water sufficient in his stomach to last him a great length of time; and that is not all, he can also go a considerable time without food; as the humps on his back are composed of fat, and serve to sustain his life when no food can be obtained.

AMONG THE ZUNIS.

BY R. H. SMITH.

(Concluded.)

THE whole Zuni tribe of Indians is composed of four villages, viz: "Zuni," (the main village), "Pescada Ojo," or Fish Springs, "Augua Caliente," or Warm Water, and "Neutras." These four villages have their own chiefs and officers in each of their own towns to govern them. These officers consist of a governor, two lieutenants and an "alcalde," or justice of the peace. It is the duty of the governor and justice of the peace to decide all difficulties and disputes between parties that cannot be settled among themselves. They have a code of laws or rules for the people to be governed by, and certain penalties attached for the non-compliance of individuals to them. All of the officers of these four villages are under the jurisdiction of one head governor living at the village called Zuni, and if any dispute comes up that cannot be settled by the officers of

the villages it is taken to him, and he calls together such of the prominent men of the different towns as he thinks proper, and they talk the matter over, and then he makes his decision. Troubles of this kind very seldom occur, and the rules of the tribe are executed by the officers in a very mild but decisive manner.

They have a custom also among them that the father rules all of his posterity as long as he lives. I have seen where the man was ruler over all of his family down to his great-grandchildren, and they all seem to work very harmoniously together. I have seen as many as forty men and boys

working in the same field together and all for one man, sowing, hoeing, planting and making ditches, and after this field was completed they would go to the next, and so on until they had their crops put in and ready for irrigating.

After the crops are all put in, they have a tradition among them that the men must run all around the land that they are tilling, so that the great Ruler of the crops and the elements, will bless their labors by causing plenty of rain to fall, so that their crops will not suffer for want of water. It is quite an exciting scene to see them perform this ceremony. They will assemble on one side of the cultivated land and then choose up sides to see which party will run around the land in the shortest time. Each party has a stick about four inches in length, and about three fourths of an inch in diameter; this is thrown upon the ground, and they have to keep this in front of them as they run, by kicking it and throwing it with their toes. The party that gets their stick around the land first and back to the starting point wins the game or race. This racing, or running around the land is kept up for several days at each village, and men come from all the other villages to participate in the running; there are generally about one hundred and fifty engaged in the race, with an equal number



on each side. Before starting on the race they choose about five on each side, of their best runners to be the leaders, and these five generally do all the kicking and throwing of the stick, as they are chosen for their swiftness, and being experts with the stick. The rest of the party keep as near up with them as they can, and keep up a loud hallooing to encourage their leaders. All before starting to run, strip themselves of everything in the shape of clothing, except a small girdle around the waist. After the racing is over at one village they go to the next, and so on until all are visited.

They have a great variety of games and plays for their amusement. They have certain days in the year for feasts and dances. The music on these occasions is made by the beating of rude drums and the rattling of gourds and bones. Many of them also have the hard shells of turtles, with the hoofs of sheep and lambs tied to them, which they rattle. There is a great deal of time and meter in their music, and they have a number of different steps in their dances.

In every house is found several hand mills for grinding up the wheat and corn, which is done wholly by the women; and while they are grinding they have a song they sing, which sounded to me at a distance like the rumbling noise made by the running of our common grist mills.

They manufacture a great many blankets from the wool of their sheep, which they trade to other tribes for horses and other articles of trade common among all tribes of Indians.

When we first went among them they were quite shy and timid; but after we explained to their governor what our object was in coming to see them, they felt very well pleased, and came out in large numbers to hear us talk. We held meetings after meeting with them and explained to them the principles of the gospel, and also told them that the Book of Mormon was a history of their forefathers, which greatly pleased them, as they said it was in fulfillment of what had been promised them by their forefathers. Many of the leading men said they believed all we told them, and that their fathers had often told them that at some time in the future a class of intelligent people would come among them, and bring them a knowledge of whom they were and where they came from. They stated that a few years ago, when the United States officers came among them to fix the boundaries of their reservation, they thought they were the men spoken of by their fathers, but they soon found that they were not, as they only put them on a small portion of land and told them to stay on it, and then left them.

After we had held several meetings with them Lama Lana, the governor of "Pescada Ojo," or Fish Springs, came to us and said he believed all we said, and knew by the good spirit that whispered to him that all we had spoken was true, and that he desired baptism, and that others of his village did also.

We went to a little stream and baptized him and twelve others that day, and continued to hold meetings with them and baptize until we had baptized in all one hundred and eleven persons—sixty-eight at Fish Springs, twenty-seven at Neutras and sixteen at Warm Water.

OCCUPATION—What a glorious thing it is for the human heart! Those who work hard seldom yield to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master.

INTEREST AND PERSEVERANCE.

FOR success is every human being striving. "How shall it be reached?" is the deepest problem of each man's life. But the grandest problems are ever enveloped in the deepest mystery; and the true answer of this question will lead us to earth's most coveted places. Man sees thousands above him who have already reached the goal he hopes to attain. He may endeavor to look back upon their foot-prints; and though he sees many of their helps and hindrances, he can not know of the silent inner struggles of these lives, or of the most circuitous windings of their pathways. Could he know, it would be no criterion by which to guide his footsteps. For each one of us has an obstacle to surmount, unlike any ever before existing; and not only has he a different hindrance given, but he has to help him something whose counterpart no one else will ever possess.

Then it must follow that each one will reach success by a different road. But there are certain things which every one must attain, no matter how wide a chasm may separate his ideal good from that of another. And as the rarest treasures are ever guarded by one lock, and then another, and often others still, so is the road to success guarded from all of the earth's sons who do not possess both interest in their work and perseverance to continue.

No person can rightly commence a work in which he feels no interest. And we could not desire him to continue in that which was not rightly commenced. Therefore interest is ever the first cause of arousing men to successful labor. None of the great reformations of the past that have uprooted evils standing for many generations could have been achieved had they failed to awaken the interest of the people. In looking back upon the world's history, we find recorded the names of many measures brought before its several nations, which we feel, had they been successful, would have been the means of arousing the people to a higher standard of worth. As we ask ourselves, "Why should this great and grand scheme meet with so ignominious a failure?" we can truly answer, because its coadjutors awakened to interest in the minds of others.

Would Columbus ever have succeeded in discovering the New World had he not felt that his scheme was among the grandest that ever entered man's mind? And could Europe's sovereigns with him have seen its greatness, he would not have waited long years for a fleet to cross the Atlantic. In whatever cause we may be laboring, those who work with the greatest interest, other things being equal, are the most successful.

But interest without perseverance will gain for us no victories. How many young people choose for their life-work that for which they have much talent! They work energetically and faithfully but for a short time, and then because success does not crown their first effort—because they meet what men must inevitably meet, obstacles—because the world will not give homage to those whose worth is untried; they commence some other work with as great interest as before, and with as little perseverance, and the results of the second are but results of the first. Perseverance requires not only unceasing labor, but enduring patience. We must work expecting to wait, it may be years, for any degree of success. If the first effort be unsuccessful, how much greater is the need that we lay not down our vigilance, but give the undivided powers of our being to the second attempt. Even though some

avenging God may seem to follow our footsteps, and endeavor to foil every plan, shall we give up? No! let us say we will conquer; and the greater the number of obstacles overcome, the prouder, the more glorious the victory.

Those who lack perseverance do not continue long in any one work; and constant change will cause the wealth or popularity which they seek, to seem ever but just a little beyond their reach. It will ever be beyond, never gained. But to what success may interest and perseverance lead us! Then realize what strong weapons for good are interest and perseverance; let us remember that they are just as powerful instruments of evil, if used in the cause of wrong. Some successes are the worst failures that can be attained. Endeavor to reach the true success. And what is this if not the accomplishment of the greatest possible good? And in however humble a manner our neighbor may seek to improve the condition of the world, let us not despise his work, but look rather at the effects than the means.

A Trip to Our Antipodes.

CHAPTER XIX

BY HUGH KNOUGH.

THE whole of New Zealand, with the exception of the mountain heights, is admirably adapted for cultivation or grazing; in fact, with its rich soil, frequent rains and temperate climate, I know of no country in the world that surpasses it for agricultural and grazing purposes. By a proper system of agriculture, modified to suit the varied climate which necessarily prevails in a country extending over twelve degrees of temperate latitude, every variety of cereal and root crop may be successfully raised; and with due care New Zealand will not fail to become a great producing and exporting country of all the chief food staples.

Foreign trees and shrubs introduced have grown and flourished with a vigor scarcely ever attained in their own natural homes. The hop grows with unexampled luxuriance, and grasses of all kinds produce returns that would be considered fabulous in the lands to which they are indigenous. Fruits and vegetables of all kinds suited to the latitude grow in abundance. Agriculture in all its branches is beginning to be followed out upon an extensive and improved system. The average yield to the acre of wheat is 19 bushels; of oats, 21. and of barley 18 bushels. In the year 1874 the number of acres under cultivation was 264,015.

We may here speak of wool growing in this country. The few sheep introduced a few years ago have propagated so enormously that now this useful animal is almost a drug in the market, although generally of the finest quantity, having been crossed with the finest breeds selected from all parts of the world. Each year after shearing thousands are killed for the purpose of thinning the flocks and for the sake of the pelts. The carcasses are thrown into large vats and boiled down so as to secure the tallow. During the past year or two a new industry has been started, and promises most admirable results. Persons have formed companies and with the proper machinery and material, have in a scientific manner canned the fresh mutton (minus the bones) and shipped it to the

large cities of Europe and even to America. I have enquired of several English emigrants who have lately arrived in Utah, concerning this canned meat, and they are unanimous in their opinion that it is splendid, turns out as good as when fresh killed, and is much cheaper and more economical than meat purchased in the ordinary market. Thus, we see that no community need have fear of over producing any staple article of commerce, for although the sheep farmers of New Zealand formerly were puzzled and discomfited to know what to do with their surplus mutton, a little thought, with the assistance of science, has made what was formerly a drug, an article of great commercial value. But a short while ago farmers in Utah were complaining that it was no use to grow fruit or potatoes—there was no market for them and it didn't pay. Many let their orchards and fields go to waste, and now, how sorry they are for it, when such remunerative markets are opened, with good prices for dried fruits (of which they had no thought then) and the potato. My young friends, never be afraid of doing too much, for providence, you will find, will always open a way to utilize your labors and reward the industrious. Keep going ahead, and use the faculties which God has given you, and if you cannot employ your labor one way, use your wits and try another.

In 1871, the number of sheep on the islands was 9,683,651; horses 80,477, and cattle 435,877, and these naturally, in the course of five years have greatly increased.

The imports and exports of a country afford the readiest means of gaining an idea of its prosperity. The latest official report I can obtain, is for the year 1872, when the imports were valued at \$25,714,755, machinery, coal (mines are now being opened in the country), and railroad and telegraphic materials forming a large proportion. To counteract this out payment, New Zealand exported of her productions in that year to the value of \$25,535,930; of these exports that of gold amounted to \$8,654,960; wool, \$12,689,595; grain and flour \$593,665; phormium (New Zealand flax) \$497,025; hides and tallow \$452,755; preserved meats, \$809,200; timber \$92,000. Oil and whalebone which, in the early days of the colony, were regarded as its staple products, have become too insignificant to mention. I must not forget to mention the item of Kauri gum exported this year, which amounted in value to \$770,835. This trade is confined to the natives, and in a small degree they contribute a share to the products of timber, gold, flax and agriculture; many of the natives cultivating and owning fine farms and sheep and cattle ranches. Of the revenue of the country the total receipts for the year 1873 was \$13,988,175.

I will not comment on the above figures, but think you will acknowledge that they make a pretty fair showing for a young country the greater part of which has not been settled more than a quarter of a century. From information gleaned from local newspaper reports, the country is to-day in a better condition than it has ever been, the motto being, "upward and onward."

Of the cost of living in these islands, I may say that provisions and groceries are at about the same price as in Utah, but clothing is much cheaper. Of the cost of land, the Government upset price is \$1.25 per acre, and building material averages about the same as in Utah.

Wages will average Utah rates, that of domestic female servants being slightly higher in New Zealand.

A word, before I close this chapter, to my very young readers. I can fully sympathize with you in having such a big array of figures as given here, and know that they are

very dry and tiresome, but you must remember I wish to please and inform my older readers, as well as my young friends, which I trust I have done and will in the future do. And if, my little ones, you cannot understand them fully now, I think, if you will carefully fold up and put away your INSTRUCTORS, when you have read all that is now interesting to you, and then in a year or two take them out and read the "dry stuff," it will not be so disagreeable after all.

HAWAIIAN CUSTOMS.

FROM letters written to the 4th Ward Sunday School, of this City, by a former lady teacher of that school, who is now with her husband filling a mission to the Sandwich Islands, we are permitted to make the following extracts:

"The manners and customs of the natives of these Islands are, of course, very different from our own: and I assure you everything appeared very strange to me when I first arrived here, and for some time after: but by this time they begin to appear more familiar and even natural. I now scarcely notice the roar and splash of the waves of the ocean, that when I first came here disturbed my sleep: nor does it seem at all strange for me to pick flowers in December and January, or to have the green grass growing up to my door all the year round.

"The houses of the natives are as a general thing, little, low grass huts, with usually but one or two small openings, which answer the purpose of both doors and windows. The floors are covered with mats woven by the women from the leaves of what is called the 'pūhala' tree. Their beds consist of a number of these mats, and often occupy half of the room. They seldom have chairs of any kind, but sit on the mats. It seemed very strange to me at first when the natives would come to see me, for them to refuse to take the chairs I would proffer them, and seat themselves on the floor around me.

"Their principal article of food is 'poi,' which is made from the native vegetable, 'taro.' It is cooked in an oven of rocks made under-ground. When cooked it is taken out and pounded until it is of the consistency of thick flour paste. It is then allowed to ferment, when it is ready to be eaten. The natives will all sit around one large calabash of 'poi,' and with beef, fish or salt they will all go to eating. And, oh! such mouthfulls! it would make you laugh to see them. They will put two and often three fingers into the 'poi,' wind it round and round, until they have got as much on them as they can possibly get, and then the head is thrown backwards, the mouth is opened to its widest dimensions and the whole of the three fingers up to the knuckles are taken into the mouth, which closes on them with a loud smack.

"In regard to manners they know but little; and the uncouth, ignorant ways of some of them are often very annoying, though we cannot blame them when we consider the way in which they are reared. Frequently a crowd of dirty-looking half-dressed native children will come peeping in at my door or tattering their noses against the window panes; and I cannot forbear contrasting them with the sweet, clean looking, well behaved children at home. Oh how thankful you should be that you are not like these poor ignorant natives. My heart is often moved with pity for them, that they do not enjoy the blessings that so many children enjoy and so little appreciate.

There is also much superstition existing among them; their minds are dark and clouded, though the gospel of Christ is doing much towards enlightening them and driving

from their minds the dark clouds of superstition which for so many years past have enveloped them.

"I have attended two native feasts lately, which I will try to describe to you, taking the first one to begin with. Of course the natives all came out in their holiday attire, with wreaths of flowers on their heads and around their necks. Some of them looked very well, while others did not look so well. They all assembled in the enclosure, around our houses, and after forming in a procession, they escorted us white folks down to the meeting house, which was beautifully decorated with fern and other green leaves, beautiful flowers, and the berry from a small shrub or tree called the 'tare,' the same I believe that is spoken of in the Bible. The berry is a little larger than our wild plum, and is of a bright red color and looks very pretty, interwoven with green leaves. The natives display considerable taste in arranging flowers, and they make their wreaths in a very different way from any that I ever saw at home. They thread the flowers on a string, the same as we do beads, first picking off the green petals and then passing the needle down through the heart of the flower, and so on with each flower until the wreath is of the required size. Try it, some of you, my young friends, and see if it does not make a pretty wreath. But I am forgetting the feast, or picnic, as we would call it.

"After we arrived at the meeting house we were each of us (that is the white folks) bedecked with one of the wreaths just described, and then the exercises began with singing and prayer. The white brethren and several of the natives delivered speeches, after which we repaired to a large bowery outside, which had been erected for the purpose. Here the tables were all set on the ground, green leaves answering for table-cloths, calabashes for plates and fingers for knives and forks. The food consisted of beef, fish, pork, salt, poi and native fruit; and was eaten with great relish. After our repast was over we returned to the meeting house, where they indulged in various games, such as, I should judge, none but Hawaiians could enjoy, for I must confess that I could see but little pleasure in them. But then you must know that different people have different ways of enjoying themselves.

"The picnic lasted until evening, when all returned to their homes apparently well satisfied with their day's pleasure, and especially with the eating part, for there are but few of them but who can do ample justice to a meal of good beef and poi.

"The second feast was somewhat similar to the first, only they ate in what they call 'houli' style; that is, after the fashion of white folks. They had rude tables constructed, and gathered together all the cups, plates, knives, forks and spoons that they could get; and it was truly amusing to see some of them trying to eat with spoons and knives and forks. You would have laughed to have seen how awkwardly they handled them, and how they would open their mouths to swallow a big spoonful of 'poi.' I am not sure that they enjoyed their food as well as if they had sat cross-legged on the ground, and eaten with their fingers from their calabashes.

"Habit makes a great difference. While we would complain of being very uncomfortable were we obliged to sit on the floor, they are not at all at ease on a chair; and they seldom sit on anything but the floor when they visit our houses."

LEARN in youth, if you can, that happiness is not outside, but inside. A good heart and a clear conscience brings happiness, which no riches and no circumstances alone ever do.

Questions and Answers ON THE BOOK OF MORMON.

LESSON CXIV.

Q.—As the disciples of Jesus were on one occasion engaged in prayer, what happened?

A.—Jesus came and stood in the midst of them.

Q.—As He was about to depart, what did nine of his disciples request of Him?

A.—That when they had lived to the age of man, they might speedily come to Him.

Q.—What did Jesus say to them?

A.—“After ye are seventy-two years old ye shall come into my kingdom.”

Q.—What was the desire of the other three disciples?

A.—That they might not suffer death.

Q.—What did Jesus promise them?

A.—That their desire should be granted, and that when He came in His glory, they should be changed in the twinkling of an eye from mortality to immortality.

Q.—Previous to departing, what did Jesus do?

A.—He touched with His finger all His disciples except the three who desired to live forever.

Q.—What then happened to these three?

A.—They were caught up into heaven and a change was wrought upon their bodies.

Q.—What was the condition of the people for many years after this?

A.—They had all been baptized and were blessed and prospered.

Q.—Who kept the record after Nephi, the disciple of Jesus?

A.—His son Nephi.

Q.—How long did he keep it?

A.—Until his death in the year 110.

ON THE BIBLE.

Q.—What further enquiry did David make?

A.—“Will the men of Keilah deliver me and my men into the hand of Saul?”

Q.—What did the Lord answer?

A.—“They will deliver thee up.”

Q.—What did David then do?

A.—He and his men arose and went whithersoever they could go.

Q.—How many were there with David?

A.—About six hundred.

Q.—When it was told Saul that David had escaped, what did he do?

A.—He “forbare to go forth” to besiege Keilah.

Q.—Where did David and his men stay?

A.—He “abode in the wilderness in strongholds, and remained in a mountain in the wilderness of Ziph.”

Q.—What did Saul then do?

A.—He “sought him every day, but God delivered him not into his hand.”

Q.—What did Jonathan say to David when he went to him in the wood?

A.—“Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.”

Q.—What did David and Jonathan then do?

A.—They made a covenant with each other before the Lord.

Q.—Who went and told Saul where David was hid?

A.—The Ziphites.

Q.—What did they promise to do?

A.—“To deliver him into the king’s hand.”

MORE PROFITABLE THAN DIAMONDS.—A nobleman had been showing his costly jewels to a friend, expatiating on their beauty and richness, and telling him the vast sum these precious stones had cost. “And yet,” he added, “though their value is so great they yield me no income.”

It was idle riches which gave back no returns except the simple satisfaction of possessing, and the pleasure they might give to the eye. But familiarity soon makes one indifferent to the former, and the eye is very quickly satisfied with seeing.

“Come with me,” said the friend, “and I will show you two stones that cost me but ten dollars, but they yield me over two hundred dollars a year.”

Curious to see such valuable gems, the nobleman walked with him to the banks of the stream, and entering a structure near at hand, a pair of industrious mill-tones were pointed out which yielded more returns than all his diamonds.

It is the working money of the world that is of real value in it. The hoarded money might just as well be hoarded pebbles for all the good it does its possessor. How much good a single dollar may do in a day if kept rustling about from hand to hand. Here it will pay the washerwoman’s bill, then she can pay her week’s rent. The landlord can pass it on to his grocer; the grocer will give it in change to a poor man who pays for his sack of meal, and so on through the day, until that single dollar may have done the work of ten dollars.

Young people should early learn the lesson of “spending well,” as well as “saving well.” It is quite as important to learn to make a wise investment of money as to learn to save it. Dr. Franklin gives a good suggestion to all when he says, “He that empties his purse into his head makes an investment of which nothing can rob him.”

DON’T BE OFFENDED.—It is always better to pass a dozen intended insults without recognition, than to take offence at a single unintentional neglect or reflection. Misunderstandings are fruitful of more unkindly feelings in society than ever result from deliberate ill-nature. Hundreds of friendships have been sundered by that egotistical sensitiveness which is ever looking for offence. We can all point to persons who are thus morbidly sensitive to a painful degree. We need not spend our precious time in pointing to them, however. We have each something to guard in our own character. We are each inclined to take offence too easily. If we could move this ever jealous watchfulness, society would gain a new charm, or rather it would be relieved of a very disagreeable feature. Pass neglect, then, and personal reflections, as gracefully as possible, instead of taking the risk of being offended when no offence is intended.

A HINT TO YOUNG STUDENTS.—It is a most excellent study to write off sentences or whole pages which have pleased you, and then putting books and manuscripts both aside, again write the ideas or facts, clothing them in your words, and not referring either to the written or printed page. If the practice is persevered in for one year, the student will be surprised at the facility he has gained in the expression of ideas and in the breadth of thought. The boy or girl with energy enough to try this will also be bright enough to vary the exercise in a dozen ways, making it at once more interesting and of more value.

INVITATION TO SABBATH SCHOOLS.

DUET & CHORUS.
Allegretto

BY "IOWERTH."

Come all who love to study, At - tend the Sabbath School; Our friends are always ready, (For
order is the rule To teach our youths with gladness, And love to do them good. Come,
then, for they will feed us On in - tel - lect - ual food, On intellectual food.
Then old and young come forward. And show your willing - ness To raise a mighty
standard Of truth and righteous - ness. Of truth and righteous - ness.

Come, then, my friends and brethren,
Come, then, my sisters, too;
Come all ye little children,
We'll teach you what to do
We'll teach you that obedience
Is what's required of you,
To fathers, mothers, guardians,
And all your teachers too.

From this kind invitation
O! do not turn away;
And when we ask attention,
Be ready to obey.
Give heed to all instructions,
Be kind abroad, at home;
And God will give protection
Wherever you may roam.

ENIGMA.

BY A. G. MCLEVE.

My first is in hay but not in straw,
My second in judge but not in law;
My third is in zest but not in will,
My fourth is in stream but not in rill;
My fifth is in kind but not in love,
My sixth is in quail but not in dove;
My seventh in earth, also in sea
My eighth is in hive but not in bee.
My whole is the name of an ancient king,
Who trusted to God in everything.

The answer to the Enigma in No. 17 is AUSTRALASIA. We have received correct solutions from C. Lindholm, Tooele; Letitia Williams, Ogden; Maria M. Miller, Richfield; Lydia L. Allred, Luanna A. Booth, St. Charles, and Joseph Irwin, Salt Lake City.

ERRATA M.—In the first chapter of "Among the Zunis," in No. 17, the definition of "Pescada Ojo" is, through a typographical error, given as "Fresh Springs." It should be "Fish Springs."

HAVE AN OBJECTIVE POINT.—A person who has no object in life is apt to run a vagrant and useless career. A man who aims at nothing cannot reasonably expect to hit anything. In military operations there is always what is called the objective point. The objective point is the point to be made, the thing to be done. All the forces of the army are concentrated on the making of that point; and when that point is made success follows. In one sense life is a warfare—it is a succession of campaigns. And every one should have his objective point—a clearly-defined purpose—and work up to it with undeviating persistency. This is the only way to succeed.

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